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and choruses of unusual merit. The style, in view of its student authorship, is as remarkable as its grasp of mythological detail. It is singularly free from anachronisms and no effort has been spared to make the action accord with the motifs and facts as presented in Vergil's text. The play, whose action requires less than an hour, is important in that it serves to convey the Vergilian point of view with regard to the heroic qualities of Aeneas, the man of destiny, who must forsake the attractions of Dido's court and the blandishments of the enamoured queen, much to the disgust of the average reader, who is apt to miss the dominant note of the Aeneid, *fatum*, though the word itself occurs over forty times in the first three books.

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The Meaning of *τηλύγετος* in the *Argonautica* of Apollonius Rhodius.

The reviewer of Seaton's *Argonautica* in THE CLASSICAL WEEKLY 7-173 objects to the translation of *τηλύγετος* by 'well-beloved', and, following the scholium, substitutes therefor the phrase 'born to him in old age'. How competent the scholiast was can be seen from his entire note, or the essential part of it: τὸ δὲ τηλύγετον ἔνταῦθα οὐ τὸν μονογενῆ, πρόσκειται γὰρ καὶ μόνον ἔδντα. Of course the word does not mean 'the only child', since the application of these two adjectives to a single person is a standing idiom in Homer (see *Iliad* 9. 482; *Odyssey* 16. 19), and since the word is not always used in the singular (see *Iliad* 5. 153). This phrase is plainly taken boldly from the *Iliad* and the *Odyssey*, so that we are forced to look to Homer for the interpretation. We are certain that *μόνος* means *solus*; the only doubt is in regard to *τηλύγετος*. There is no Homeric passage where for this word the meaning 'well-beloved' is excluded, and there are several places where it cannot be translated by 'born to his old age'. This is the word which Agamemnon applies to his son, in *Iliad* 9. 143. Agamemnon was still young enough to be interested in maidens and to be a most vigorous warrior. It is used again in referring to Megapenthes, the grown son of Menelaus, in *Odyssey* 4. 11. It would be absurd to say that a son old enough to marry during the events of the *Odyssey* had come to Menelaus in his advanced years. These are enough, but the final blow is given in *Iliad* 3. 175. In this scene Helen appears to the elders of Troy and laments that she has left at home her *παῖδά τε τηλυγέτην*. The events which close this book of the *Iliad* show that neither Helen nor Paris regarded her years as fitted to the motherhood of a daughter 'born to her in her old age'. This is one of the elusive words in Homer, but one thing at least is sure, that it had no connotation of feebleness or years in the parent. Not only does Homer show that this word has no such meaning, but even Apollonius, only fifty verses further on, applies the very same epithet to the sons of Leda.

This word, then, cannot mean 'born to one in his old age', and I can find no passage which makes improbable the translation 'well-beloved'.

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AMERICA

In the following verses an effort has been made to produce a singable Latin version of America. The ancient metrical and the modern accentual rhythms have been combined as far as seemed necessary, after the manner of the Christian hymns. The metrical scheme is thus as follows:

˘ ˘ ˘ ˘ ˘ ˘

˘ ˘ ˘ ˘ ˘ ˘

˘ ˘ ˘

Te cano, Patria,
candida, libera;
te referet
portus et exulum
et tumulus senum;
libera montium
vox resonet.

Te cano, Patria,
semper et atria
ingenuum;
laudo virentia
culmina, flumina;
sentio gaudia
caelicolum.

Sit modulatio!
libera natio
dulce canat!
labra vigentia,
ora faventia,
saxa silentia
vox repleat!

Tutor es unicus,
unus avum Deus!
laudo libens.
Patria luceat,
libera fulgeat,
vis tua muniat,
Omnipotens!

UNION COLLEGE.

GEORGE D. KELLOGG.

The following extract is from an article entitled The Ideal Medical Education for the General Practitioner and the Specialist, by a physician, Dr. Alexander Duane, which appeared in the New York State Journal of Medicine, 1911, pages 104 ff.:

Personally, then, I feel sure that in the training of the medical man some things usually thought un-

necessary should be included as of major importance. . . . I think the physician should have had no less than fifty months of actual work in Latin, and should have read Cicero, Vergil and Horace. . . . I believe that every physician should have devoted at least thirty-six months to Greek, and should have read Homer, the dramatists and Plato in the original. The Greeks were by far the most artistic and the most intellectual people the world has ever seen; their literature represented the highest development of ancient thought; and their language was a marvelously delicate and powerful instrument for the expression of that thought. The study of that language and of the literature in the original, bringing us into intimate contact with the Greek mind, fulfills better than anything that has yet been devised the prime objects of education—information, mental culture, mental discipline, and the promotion of high ideals. There is, indeed, no greater training for the mind than is furnished by the study of the Greek language and the translation of Greek originals; and, the Bible and Shakespeare apart, there is no more potent means of mental culture and spiritual uplift than is furnished by Greek literature. The influence of Athens is as vital today as it was when Macaulay paid his glowing tribute. No educated man, least of all a medical man, should ever lose personal touch with the Classics. . . .

For my own part, I think it is of more importance for me as a physician to have read Euripides than to know the technique of the Wasserman reaction. I believe that it is of greater value to me professionally to have studied Greek than to know German. This opinion, old-fashioned, and, indeed, obsolete as it may seem, is based on a somewhat extended observation of different educational systems for a good many years, during which I have seen the rise and fall of several fads and have acquired a realizing sense of what one most practical man meant when he said: "Prove [test] all things; hold fast to that which is good". I hold fast to Greek.

With these words of Dr. Duane may be compared what was said at Ann Arbor, at the Symposium on the Value of Greek and Latin to the Medical Student: see *The School Review* 14. 389 ff. (1906), and the volume entitled *Latin and Greek in American Education*, 83-98. For this volume, edited by Professor Kelsey, see *THE CLASSICAL WEEKLY* 5. 89-90, 97-98.

THE NEW YORK LATIN CLUB

The New York Latin Club held its final meeting for the year 1913-1914 in University Hall, Columbia University, on May 23 last. Professor Duane Reed Stuart, of Princeton University, was the speaker. He presented a very scholarly and interesting paper on Modern Criticism of the Donatus Life of Vergil, tracing in detail the origin of the various interpolations in the original Life and the progress of modern scepticism with respect to the authenticity and value

of the original Life as a source of information concerning Vergil's life and career independent of the poet's own writings. At the conclusion of the address Professor McCrea, the President of the Club, expressed the pleasure of the members at the opportunity of hearing Professor Stuart, and Professor Knapp added graceful words of appreciation. The annual business meeting followed. A proposed amendment to the Constitution, which aims to make the retiring President an ex officio member of the Executive Committee, was read, and, according to the rules, laid over to the next meeting. The following officers were then elected: President, Dr. William T. Vlyman, Eastern District High School, Brooklyn; Treasurer, Dr. William F. Tibbetts, Curtis High School, New Brighton, Staten Island; Censor, Miss Jane Gray Carter, Hunter College.

ANNA S. JENKINS, Censor.

Mr. William Sloan, President of the W. and J. Sloan Company of New York, writes as follows:

I believe that the slow processes of translation of the Classics (which in my opinion should be compulsory in the academic course for a B.A. degree) make good training for the boy who has chosen a business career. This is entirely aside from the advantage, which he will never enjoy again, of communing with the gods. The business man's day is prosaic; the men he meets are as a rule men of little or no schooling. The business principles he finds are not always in accord with his preconceived ideas of honesty; there isn't much art or poetry in it all; and, unless he has something to fall back upon, some background to his life and thought, some such continual source of quiet comfort and pleasure as a Classical education will afford him, life will be a very empty thing; while business cares and business successes will become such paramount issues with him that the man will be lost in his pursuits.

In the first chapter of Dr. Lyman Abbott's *Reminiscences*, Which appeared in *The Outlook*, January 24 last, page 177, occurs the following passage:

My first remembrance of grammar is my study of the Latin grammar of a later date, which gave me, so far as I now can see, whatever knowledge I possess of the *structure* of language. It is perhaps for this reason that I regret to see Latin dropped out of any curriculum. The English language is a composite, and has no architectural structure such as characterizes the Latin.

So writes Dr. John Grier Hibben, President of Princeton University.

I am most thoroughly in favor of Classical studies, and my opinion is based not only upon my own experience but upon the general history of education.